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thoughtful style and testifies to philosophical reading. Selections are given from most known languages, and the languages themselves are characterized.

F. W. THOMAS.

KING EDWARD'S SCHOOL, BIRMINGHAM.

THE GREEK VIEW OF LIFE. By G. Lowes Dickinson, M.A.
University Extension Series. Edited by J. E. Symes, M.A.
London: Methuen & Co., 1896.

This book is intended to serve as an introduction to the study of Greek literature and thought, and is admirably suited to its purpose. And although the preface has modestly addressed it to those who do not know Greek, it cannot fail to be of interest to scholars as well, containing, as it does, an excellently clear, vivid, and accurate account of the characteristic phases of the Greek attitude towards life. The wide subject is treated under four heads,—Religion, the State, the Individual, and Art. The peculiar charm and the peculiar weakness of the Greek religion are plainly set before us,—the lovely forms of mythology that made the dark universe familiar and friendly to man's imagination, the splendour of ritual interwoven with the daily life, and the ultimate inadequacy of it all, its low conception of the divine (spite of deeper elements introduced by Plato and the poets), its inability to find a joy in death, its essentially external and non-spiritual character. Under the head of the state we have a similar balanced estimate of excellencies and defects,—the individual not crushed out by the state nor yet separated from it, but realizing himself as an active member of the corporate whole, and, on the other hand, the acceptance of slavery as a basis, and the necessity of a strict limit to the number of citizens.

The Greek moral system is treated in its connection with their polity. Their ideal in its sanity and balance, the full expression of all the manifold powers of human nature, physical, intellectual, æsthetic, social, harmonized under the guidance of Reason, is shown in telling contrast with the unreduced antithesis between the flesh and the spirit that has perplexed mediæval and modern ethics. At the same time Mr. Dickinson fully recognizes the imperfections in the Greek solution, its disregard of the majority, its dependence upon material gifts. As regards their conception of Art, it is refreshing to find stress laid on the too-much neglected truth that its very essence lay in the fusion of the æsthetic and ethical ideals; that

their artists were to them more than decorative craftsmen or stirrers of objectless emotion; that they were interpreters of life, at harmony with moral effort and religious belief.

The work is throughout illustrated by well-chosen translations; Mr. Dickinson's own renderings are so good as to make us wish for more.

F. MELIAN STAWELL.

LONDON.

CHARACTER AS SEEN IN BODY AND PARENTAGE: With Notes on Education, Marriage, Change in Character and Morals. Third edition. By Furneaux Jordan, F.R.C.S. 8vo. London: Kegan Paul, French, Trübner & Co., 1896. Pp. ix., 126, 5 plates.

Dr. Furneaux Jordan recognises two leading temperaments,—“the active and less impassioned,” and “the reflective and more impassioned.” He finds that certain bodily characteristics are often correlated with these, and generalizes accordingly. But the only method of establishing such correlations is by an extensive series of statistics, and this is not the author's method. He supports his thesis by individual cases, from Cæsar and Cicero to Napoleon and Gladstone, and the reader is thus always entertained, if he is never convinced. The book abounds in clever insight and shrewd sayings, and, though it does not seem to us to prove anything in particular, it illustrates vividly that “character is not a chance collection of miscellaneous fragments,” but that “its items tend to group themselves in more or less uniform clusters.”

J. ARTHUR THOMSON.

EDINBURGH.

GENIUS AND DEGENERATION: A Psychological Study. By Dr. William Hirsch. Translated from the second edition of the German work. 8vo. London: Heineman, 1897. Pp. vi., 333.

The purpose of this work is to analyze such terms as Genius and Degeneration. The author discusses “the limits of insanity,” “the psychology of genius,” “degeneration,” “secular hysteria,” and similar subjects, in a calm scientific way, reaching conclusions which, if they are not novel, impress one with their sound reasonableness. It is shown that Nordau and others have grossly exaggerated the occurrence of degeneration among civilized peoples. To write “journalese” is easier than to make a careful induction. Dr. Hirsch is no optimist, in the sense at least